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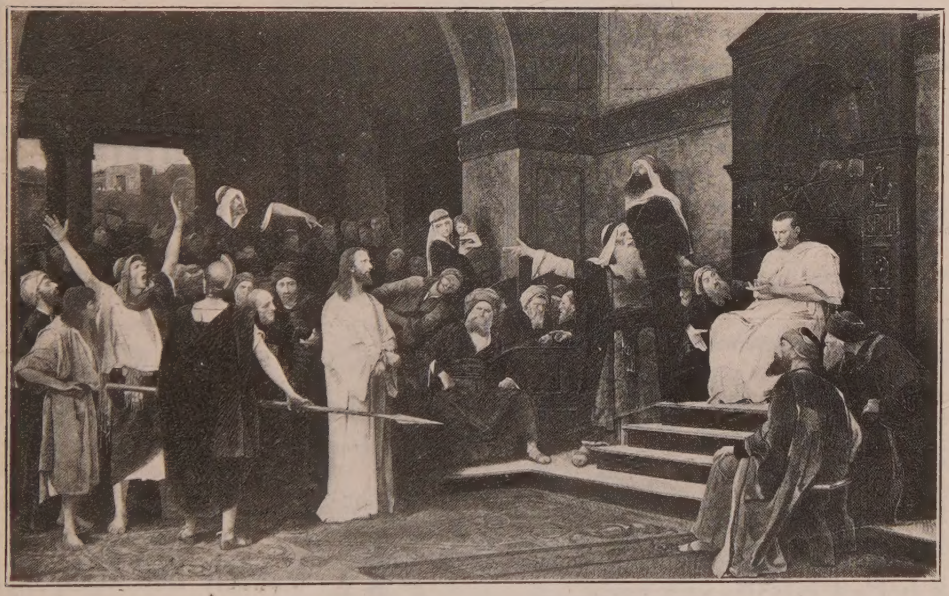
Of the Church—By the Church—For the Church

Luther League Review

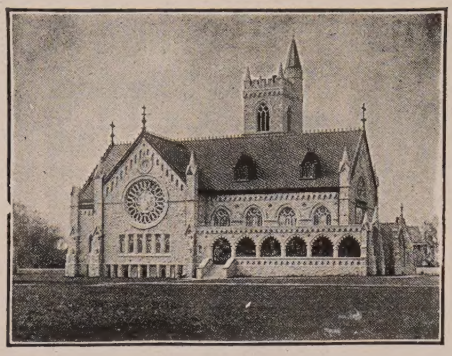
OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



CHRIST BEFORE PILATE ..... Munkacsy.

And Jesus stood before the Governor.

Official Call for the Sixth Convention of the Luther League of America. See page 22



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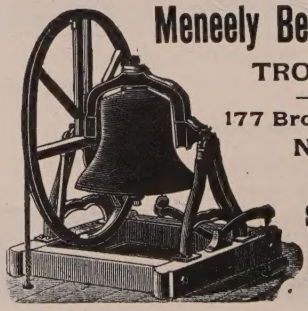

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Of the Church—By the Church—For the Church

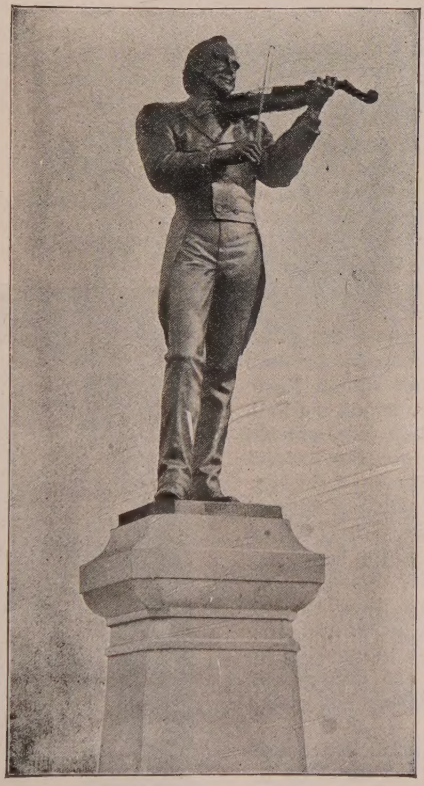
Luther League Review

Ole Bull

From the "Illustrated Home Journal." By Louis Wagner

FEBRUARY 5 was the birthday of one of the greatest violinists that ever lived, Ole Bornemann Bull, who was born at Bergen, Norway, in 1810. Thousands upon thousands in all countries have listened to his masterful music and have sat spell bound under the influence of his genius.

His father, a chemist, had destined the boy for the church, and at the age of eighteen the young man entered the University of Christiania; but during an illness of the leader of a famous local orchestra he took charge of the baton and severed his connection with the university. In 1829 he went to Cassel in Germany to study with Spohr, but his reception was so chilling that he left in despair for Goettingen to study law. Again his fondness for his art soon interrupted this pursuit, and he went to Minden; but here he fought a duel in which his antagonist was mortally wounded. He hastened to Paris and now fought poverty, until he attempted to drown himself, but was rescued. A lady, who saw in him the very picture of her deceased son, took him into her house and enabled him to make his appearance as a violinist. The proceeds of this first concert gave him the means for a musical tour through Italy, and after that he spent years in professional journeys through France, Germany, England, Russia, and his native country, acquiring a handsome fortune and settling finally, in 1838, with his wife, a Parisian, upon an estate which he bought in the neighborhood of his native place. At the end of five years he came to the United States, and, after a very successful tour, returned to Europe in 1845. Once more he gave concerts in the chief cities of the Old World, but, by mixing in politics at home, ensuing lawsuits dissipated a large amount of his fortune. Again he came to America and now purchased a large tract of uncultivated land, comprising 120,000 acres, in Potter County, Pa. He sold small parcels of it to a large number of families, and the new colony founded the town of Oleana; but at length the project was abandoned, and the colony dispersed. Ole Bull resumed his concerts, and, in 1854, endeavored to make Italian opera popular in New York, at a very heavy expense. The enterprise proved disastrous. He again returned to Europe, but in 1869 revisited the United States, and, after a



Ole Bull's Monument at Minneapolis

Bull's Violin—A Di Salo

second marriage, resided in California. A few years before his death he once more enchanted all lovers of music in the principal cities of Europe, and they admired the extraordinary skill and virtuosity of the grand veteran violinist. Ole Bull died August 17, 1880, at his villa Lysoen, near Bergen.

He belonged to no special school of music. Much agitated as was his whole life, Ole Bull was original in all things. "The mountains of Norway," he said himself, were his master for the violin. He loved his native country, wild, romantic, fascinating Norway, and all this beautiful nature he set to music for his instrument. He is well remembered in our country. The city of Minneapolis has honored his memory by erecting a handsome statue of the great master on a beautiful knoll in Loring Park.

Numerous little incidents show the character of the great man, but none better than the following: When Ole Bull visited Nashville, Tenn., to play in a new, handsome hall, a platform of rough boards had to be erected in a great hurry. Just before the concert began, one of the wealthiest women of the city, herself an accomplished musician, stepped forward, took off her large, costly black velvet mantle and spread it on the board. A few moments later the master appeared, advanced, bowing and smiling, then paused, waved his hand in appreciation of the delicate compliment, and stepping to one side instantly drew his bow over the strings and began to play, never considering the rough boards.

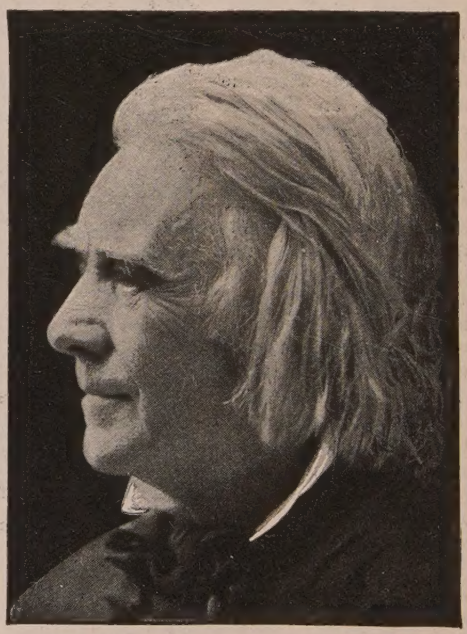
Even Ole Bull, whose favorite instrument was an Italian make, could be deceived by the perfect imitations of modern art. Having finished a copy of one of the old Italian master makers' instruments, imitating its minutest peculiarity as to varnish and outward look, George Gemuender of New York, in 1870, asked Ole Bull to try it. He played several pieces on it and was enchanted. "It is a genuine Cremona," he said; "perfectly superb in every way." "No, Mr. Bull," came the answer, "it is only an imitation. I made it, and so you see we can reproduce exactly."

But Ole Bull's music has hardly ever been reproduced, and he ranks among the greatest of all violinists.

Christianity a Life

A short time ago a bright young man, given to study, was asked, What is Christianity? His reply was, "A popularized Hellenistic philosophy." Christianity, however, is a life, a life with Christ in God. Unless men have learned this they have not touched the truth and heart of Christianity. Into that life we enter by faith, wrought by God's Holy Spirit. By philosophy no man was ever born again. God quickens the sinner dead in trespasses and sins together with Christ. Until we learn this we, though possessors of all the world's wisdom and wise with all human philosophy, have not learned the rudiments of Christianity.—*Rev. C. S. Albert, D. D.*

The failures of others to come to Christ or their acceptance of Him will not save *you*. "Follow thou Me," said Jesus.



Ole Bornemann Bull

Carl A. Swensson, D.D., Ph.D.

THE members of the Luther League, with the Church universal, will learn with sadness of the death of Dr. Carl Swensson, founder and president of Bethany College, which occurred at Los Angeles, Cal., on February 16. His death was due to pneumonia, contracted while on a trip to San Francisco to participate in the corner-stone laying of Ebenezer Church.

Dr. Swensson was a man of great energy, executive ability and devotion to the Church of which he was an honored servant. His death was unexpected, and while he was yet in his prime. He had great influence in the West, where he was widely known. Business men in Kansas who knew him well say that in all respects he was one of the most influential men in that State. The following account of his life appeared in the *Record-Herald* of Chicago, which speaks of the deep sorrow of hundreds in that city who knew him well.

C. A. Swensson

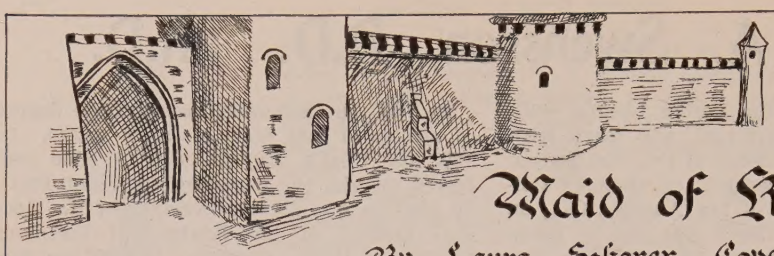
He was born in Sugar Grove, Pa., June 25, 1857. His father was Rev. Jonas Swensson. The son showed a bent for study at an early age, and after a common school course he became a student at Augustana College, then located at Paxton, Ill., and now at Rock Island. He was graduated with honors in 1877, and took a theological course. He then entered the Royal College in Upsala, Sweden. He was ordained a minister of the Gospel on June 22, 1879, in Chicago. He removed to Kansas and took charge of the pastorate of the Swedish Lutheran Bethany Church in Lindsborg. His forceful and brilliant personality insured success, and in 1881 he founded the Bethany College. Tuition was to be in English, although there were Swedish departments. The institution flourished, and is now credited as being the most prosperous of its kind in the country.

In 1889 Dr. Swensson received the degree of master of arts from his alma mater. In 1893 the Upsala University of Sweden conferred on him the honorary degree of Ph.D. In 1885 he was chosen secretary of the General Council of the Evangelical Lutheran Church in North America. In 1901 he was made a Knight of the Royal Order of the North Star by the King of Sweden.

An orator of unusual attainments, he was in almost constant demand for lectures and other addresses. He was a strong Republican in politics, and generally made a few speeches during national campaigns for the Republican nominee for President. He was delegate-at-large from Kansas to the National Republican Convention in St. Louis in 1896. He was a member of the Kansas State Legislature in 1889-'90.

In an educational and literary way Dr. Swensson was also eminent. He was president of the Central Kansas Teachers' Association from 1888 to 1890. He was also a member of the Kansas City Historical Society, of the Austin Historical Society, a member of the American Academy of Political and Social Science, and one of the leading spirits of the Columbian Exposition auxiliary.

Dr. Swensson wrote several books, among them "The Swedes in America," "Vid Hemmets Hard; or, At the Home Fireside," "Sweden—Pictures and Reminiscences of My Fatherland." Those who were so fortunate as to attend the fifth convention of the Luther League of America will remember Dr. Swensson's forceful speech on the last evening of the convention. He was a friend of the young, and was much interested in the Luther League. To the members of the large Bethany Luther League we offer our sincerest sympathy.



The Maid of Kemnitz.

By Laura Scherer Copenhaver.

"Amid the turmoil of the mediæval Church, whose garments were so often stained with the blood of Christ's holiest saints," there is no figure more heroic than that of John Huss. The bare facts of his life make a romance through which sounds one battle-cry—For the Truth! For the truth this man hazarded everything, even life itself. Hazarded, and lost? No! because to bear witness for the truth even when no danger menaces us—is it not a good thing? To bear such witness in the face of great peril—is this not better far than ingloriously to prate of commonplaces all our lives? To die for the truth—can there be sublimer close to the most noble life?

In the following narrative of the life and times of John Huss, History has been made to wear the garb of Fable, but whenever chronological accuracy has been sacrificed it has been in order that the more "intimate spirit and meaning of the times" may be made manifest.

Chapter III

The Black Friar

IN spite of his hope of soon seeing John Huss again, Rudolf was heavy of heart as he rode away from Kemnitz. It was necessary for him to retrace for some distance the way over which he had come the preceding day. His farewell to his cousin had been formally spoken in the presence of the Countess Blanca, but he could not banish her from his thoughts. Under the over-arching boughs he saw her as he had caught his first glimpse of her on her father's white horse. When he closed his eyes to shut out the picture she stood before him in the glow of beauty that surrounded her in the great hall of Kemnitz.

He rode with dreams such as these for his sole companions until he heard the hoof-beats of a horse behind him. He looked back, and saw a monk wearing the insignia of the Dominican order. The monk waved his hand. Rudolf checked his horse and waited.

His fond fancy whispered: "Perhaps Agnes has sent a message."

The Dominican's face was covered by the white hood which was pulled over it.

"Ridest thou to Znaym?" he asked as he came abreast of Rudolf.

"I go to Prague," Rudolf replied.

The monk seemed to start with surprise.

"A knight of Wenzel's court, I doubt not? Dost thou ride alone?"

"Alone. Hast thou message or business for me?"

"I crave the protection of thy sword, since I, too, ride to Prague, noble knight."

"No knight am I, only a student at the University of Prague. My sword is yet untried. I wear it because my uncle would not have me ride unarmed."

"A student of the great university? Then thou hast heard John Huss?"

"I have heard him preach and teach daily."

"Speaks he still against the Holy Church? Is he under the ban of the Pope?"

Rudolf, hot-headed enthusiast as he was, had no mind to be arrested as a heretic in Moravia, and the tenor of the Dominican's questions began to be embarrassing.

With the hope of diverting him from the subject of John Huss, Rudolf inquired:

"Which of the popes? Who is Pope, think you?"

The Dominican chuckled under his hood.

"So thou art not minded to speak of Huss and his teachings? Nevertheless, 'tis said the students of Prague would go through fire and water for this same heretic. Yet would I not involve thee in unprofitable controversy. Since we ride together, let it be in peace."

"So be it," said Rudolf, and the student and the monk rode together in silence.

They had not proceeded far when they saw a small body of horsemen approaching.

"Sigmund's men!" cried Rudolf in surprise.

"Sigmund's men!" exclaimed the monk in a tone of strange elation, "and thou art my prisoner! Thou art a disciple of Huss. Deny it if thou canst!"

"I do not wish to deny it," said Rudolf, looking upon the monk and the horsemen, a half dozen in number, by whom he was now surrounded.

"Yet none of you has a right to arrest me. Huss teaches boldly in Prague. The papal bull has been burned under the gallows."

"The divine commands are not of yesterday nor of to-day; no, they have an infinite existence."
—*Sophocles.*

"We have later tidings from Prague," said the monk. "Wenzel has withdrawn his protection from the city. Huss has been banished. He is in hiding."

"'Tis false!" cride Rudolf. "He has taught openly in the hearing of the papists. He would not hide. He is the bravest man who ever lived in Prague. There is none who would dare drive him from the city."

"Nevertheless he has fled from Prague and is concealed. He will be ferreted out of his hole and burnt for the heretic he is."*

"What has become of Jerome of Prague?"

"He, too, has been banished and is in hiding—a greater coward than his master, the serf, John Huss."

The Dominican spoke with such vehemence that his long black cloak fell back, disclosing the sheen of a coat of mail, while his white hood was displaced so that Rudolf caught a glimpse of his features.

"Norvona! Uncle!" he cried.

"Thou hast me again, boy," said Norvona, throwing off his disguise with a sudden movement. "An hour longer and I should have had thee safe in camp. Yet now thou wilt come with me of thine own free will. I have told thee no lies. The tidings from Prague is true. Huss and thy uncle, Jerome, are banished. Huss has sought protection with his feudal lord, Hussinez."

"And my Uncle Jerome?"

"I know naught of him."

"I will go to find him. I will go on to Prague."

"Thou wilt go on to death."

"They will not harm me. I am only a student of the university."

"Hast thou forgot the three students of the university who were beheaded in prison in spite of the promise of their safety given to Huss by the town council?"

"I must see Huss. I must find my uncle."

"Thou art a fool, Rudolf! It is madness for thee to go to Prague now. What matters it to thee whether or not the blood of Christ worked miracles at Wilsnack?"†

"I cannot stay away from Prague. If great deeds are to be done, as thou sayest, so much the more reason why I desire to have a hand in the doing."

"Great deeds! I tell thee thy Reformers are in hiding."

"I believe it not. Thy tidings may be false. I shall learn the truth. Come thou with me; it may be that at last there will be battles for the truth. Then will thou and I, uncle, fight side by side!"

"Under the banner of a serf? Never! Shame that thou, Rudolf, who soon must be head of our great house, should fall so low!"

"Thy taunts cannot move me. Let us part in peace, since our ways lie no longer together."

The old warrior straightened himself in his saddle and lifted his head defiantly.

"Agnes von Rosenberg is a noble maiden and strong is her castle of Kemnitz. Yet is she too fair to live alone in these warlike times."

"For that warning I thank thee not," said Rudolf, with eyes flashing fire at last. "Perhaps Norvona himself could best explain why Agnes von Rosenberg would pay no heed to my pleading. Nevertheless, let us be friends. It may be long ere we meet again."

"Perchance, not so long, not so long, until thou, Sir Student of the University of Prague, wilt come back to Norvona."

With a call to his men, who had moved apart during the colloquy of the two kinsmen, Norvona turned without further farewell and rode back toward Kemnitz.

Rudolf watched until his uncle's figure had disappeared. Then he went on his way alone. From an eminence in the road the gray towers of Kemnitz came once more into view. He checked his horse in the hot rays of the noon-day sun and looked long at the battlements from which floated the banner of the Rosenbergs. Then he set his face once more resolutely toward Prague—the fair city which already lay under the interdict of the Pope.

Rudolf stopped for dinner at a little village on the outskirts of the forest. As he sat in the tavern a man rode up to the door, alighted, and handed him a small package.

Unrolling it, he found a scarf of deep blue with an eagle, bearing a bit of iron in its mouth, embroidered upon it. He recognized the device of Agnes von Rosenberg. He looked for the messenger, but the man had departed in haste.

"Is this another trick of Norvona's? Yet how came he by the scarf? Has Agnes sent it? If this be true, what did she mean to say to me?" Rudolf asked himself.

One moment he was minded to ride back to Kemnitz and learn the answers to his questions. Yet he knew well that he could not alter the decision of Agnes to remain in her castle, while, as for himself, the desire to be in Prague, where great deeds were to be done, was growing stronger with every obstacle

* "The wrath of the Papists became so violent that Wenzel withdrew his protection from the reformers and banished them from the city."—Mentzel's History of Germany.

† "Huss, with two others, was appointed by the Archbishop to investigate the alleged miracles performed by the blood of Christ in the church at Wilsnack. They were pronounced a deception and formed the occasion of Huss' pamphlet, 'All the Blood of Christ is Glorified.'"—Schaff-Herzog Encyclopædia.

that seemed to separate him from the city of his longing.

He folded the scarf and placed it next his heart, for whether it had come from her hands or not, it bore the device of Agnes von Rosenberg. Then he remounted his horse and rode on to Prague. As the shadows began to fall upon the towers of Kemnitz he was already far on his way.

But Agnes, in her castle, looked out at the setting sun and said to her kinsman, John of Norvona:

"It was in vain. He will not heed my message. He has gone on to Prague, and it may be to his death."

Her eyes shone with another light than that of tears.

"Thou seest he is no coward."

"In truth he is no coward!" said the old warrior. "I like him better that he turned not back at the sight of thy scarf. He is the son of Elizabeth of Norvona! A curse be on his father's brother, Jerome of Prague!"

Loyalty to Church

Under this title, Prof. H. M. Hamill, widely known as an international Sunday School worker, and now engaged in special instruction of Sunday school teachers in an institution of the Methodist Church in the South, writes:

"One day in Chicago I saw a crowd of boys silently gazing into a shop window, oblivious to all sights and scenes of a great city. I followed their reverent look, and I saw what had fixed their eager eyes. It was a small, tattered, and powder-blackened flag, and beneath it was the legend, 'This flag was in the battle of Bunker Hill.' There is a love of church that is deeper than love of country, and I would have every teacher know and feel it, and to inspire it in his Sunday-school class.

"I have no love for that mawkish sentiment that any church is good enough, and that 'it makes no difference to what church one belongs.' I have found that the men and women who counted for something in faithful, self-denying work, were those in whom denominational love and loyalty were deep-rooted. Although a paradox on its face, I have also found that the rock-ribbed denominationalist was often the most catholic and helpful in any Christian fellowship or work. I am sure that every trained teacher will be a better and stronger teacher if he adds to his training equipment a knowledge first of the general church of Christ in all lands and ages, and then builds upon this a fuller knowledge of his own denomination."

Book Reviews

THE PASSION OF OUR LORD. By Rev. C. W. Heisler, D.D. Pp. 141. 65 cents, postpaid. From the author, 9 Lodge street, Albany, N. Y.

This is an interwoven narrative of the sufferings, death, resurrection, and ascension of our Lord Jesus Christ, in the words of the four evangelists, and is intended for devotional reading and for public use during Lent and Holy Week. It is based on the compiler's harmony of the gospels. The material is arranged so as to present the events of Christ's last week in their daily portions each day, being furthermore appropriately subdivided. Brief introductory notes to each portion condense much valuable and directive information. It is suggestive for a study of the passion of Christ, and helpful for use in devotional Lenten services. A number of choice illustrations add to the attractiveness of the volume.

UNSPOTTED FROM THE WORLD: COUNSEL TO YOUNG CONVERTS. By Rev. L. M. Zimmerman, D.D. Pp. XXIV. With or without confirmation certificate, 6 cents per copy. 50 cents per dozen. Address the author, 424 Hanover street, Baltimore, Md.

THE GLORY OF CHRIST IN THE FIRST THREE GOSPELS. By Prof. Dr. J. Kunze, of the University of Leipzig. Translated by Rev. J. A. Weyl. Pp. 32.

PRINCIPLES OF NEW TESTAMENT COMMENTARIES. By Rev. J. A. W. Haas, D.D. Pp. 11.

The above are the two latest papers of the Lutheran New Testament Society, New York. Either one may be secured for 25 cents by addressing Rev. S. G. Trexler, 127 Milton street, Brooklyn, N. Y.

ZION, FAHRE FORT IM LICHT. By Rud. Kögel, D.Th. German Literary Board, Burlington, Ia.

Casual addresses for the home and congregation, touching the topics of Baptism, Marriage, Confirmation, Funerals, Ordinations, Church Festivals, &c. It is made up of stenographic notes of William Popke, pastor in Detroit. The spirit is devotional, orthodox evangelical in principle. The style is simple and impressive.

CHRISTIAN BENEFICENCE; OR, THE LIVING SACRIFICE REQUIRED BY THE CHURCH. A sermon on Romans 12:1-2, by Rev. J. D. Severinghaus, D.D.; pp. 16. Severinghaus Publishing Co., Chicago.

As is the folded wing of the golden butterfly wrapped in the chrysalis, to the same wing spread large and wide in the sunlight, so is the thought and concentration of an earnest meeting of the League to the extension of the ideas in the after activity of the work. Ideas need to be put into practice.

A Daily Sentiment for the Season of Lent

Selected from the "Sacred Meditations" of the Saintly John Gerhard

By the Literature Secretary

IT is confidently hoped that the circulation of this devotional classic, by John Gerhard (translated and published by the Lutheran Publication Society), will be materially assisted by the kind courtesy of allowing us to print these specimen paragraphs during the season of Lent. No better investment of a dollar could be made than to secure a copy of this real heart-treasure, which enhances in value year after year. Send the money to the office of the Luther League Review, P. O. Box 876, New York City, and the excellent volume will be promptly sent post-paid.

Notice how richly suggestive is every sentence.

Fourth Sunday in Lent. Christ as Our Pattern.

The holy life of Christ is a perfect rule of conduct for our lives, and a rule that is to be preferred to all the rules of such saints as Francis and Benedict. If thou wouldst be an adopted son of God, behold how thy Saviour, the only begotten Son of God, lived in this world. If thou wouldst be a joint heir with Christ, thou shouldst also be an imitator of Christ. Where there is one spirit there is the same will, and where there is the same will there will be the same actions also. And thus if one's life conform not to the life of Christ, it is clearly evident that he is neither clinging to Christ nor has the Spirit of Christ. See pages 169-173.

Monday, March 14. Self-Denial.

"If any man will come after Me let him deny himself," says our Saviour. To deny one's self is to renounce self-love; self-love hinders the love of God in the soul. If thou wouldst be a disciple of Christ it is necessary that the root of self-love should wholly die in thee.

Thy love is thy God; that is, whatever thou lovest most deeply thou puttest in the place of God. Whatever thou lovest best thou judgest to be the best and most worthy of love. But God is really the highest Being. He who loves himself, therefore, makes a god of himself, puts self in the place of God, which is the worst form of idolatry. See pages 174-179.

Tuesday, March 15. A Soul in Perfect Peace.

The soul often seeks rest and peace in transitory and worldly things, but finds them not. And why? Because the soul is of far more worth than all created things; it cannot, therefore, find the rest and peace it seeks in these meaner objects. All things of earth are fleeting and transitory, but the soul is immortal. How, then, can it find peace in these? All these are of the earth earthy, but our souls are of heavenly origin; how, then, could these satisfy its holy desires? In Christ alone it finds the peace it seeks. See pages 180-185.

Wednesday, March 16. A Clear Conscience.

Although thy sins may escape the notice and condemnation of men, yet thou never canst escape the inward testimony of thy conscience. Thy conscience will be one of those books, of which Revelation speaks, that are to be opened at the great judgment day. A large volume is conscience, and in it all our deeds have been inscribed wth the pen of truth. The wicked cannot deny their sins in the judgment, because they will be convicted by the testimony of their own consciences. Nor will they be able to escape the accusation of their own sins, because the judgment seat of conscience is within them, in the privacy of their own being, which they cannot evade. See pages 186-191.

Thursday, March 17. How Frail and Feeble I Am!

Why should man be proud, since he is but dust and ashes? What was thy body before thy birth? Merely a corrupt seed. What is it in life? A living mass of corruption. And what will it be after death? It will simply serve as a repast for worms. If there is anything good in thee it is not thine own, but of God. Nothing is thine own but thy sins; of all that is in thee, then, these are all thou canst claim. Thou art not yet a partaker of the true grace of God if thou walkest not in humility of heart. The streams of divine grace flow downward, not upward. As nature's streams seek the lowlands, so those of divine grace flow down into lowly hearts. See pages 192-196.

Friday, March 18. The Sin of Greed.

"The fowls of the air sow not, neither do they reap." In the case of these lower creatures of God's hands it almost seems as if the nearer the sky they dwell the less do they desire and the less do they lay up. It is a good indication that our souls are fixing their affections on things above when we lightly value and despise the perishing things of earth. Mice and reptiles gather in holes and caves of the earth because they are of a lower order of nature than the birds of the air. And it is a certain sign that our souls

have forsaken God and are fixed upon earthly things if we love riches inordinately. Pages 197-203.

Saturday, March 19. Charity is the Greatest

Let no one think, then, that true faith dwells in the heart whose love does not show itself in outward act. One who truly believes in Christ loves Him also, and, thus loving Him, he will love his neighbor as well. And if a man refuse to render due and loving service to his neighbor he evidently has not yet laid hold of Christ in true and hearty confidence. No deed is truly good that does not proceed from faith; nor is it truly good if it does not also proceed from love, for love is the root of all virtues, and there is no good spiritual fruit but that which springs from this root of love. See pages 204-209.

Fifth Sunday in Lent. Keep Thy Heart Pure.

Great is the dignity of chastity, because it was consecrated in the body of Christ; great is its dignity also, because it helps us while living in the flesh to live above the flesh. As there is nothing baser than to live under the dominion of the flesh, so there is nothing more glorious than to live with the flesh in entire subjection to us. Not only must we avoid external acts of lust, but impure thoughts as well, because God judgeth not only our external acts, but also the secret thoughts of our heart. See pages 210-215.

Monday, March 21. Life is Fleeting.

Like one on board a vessel who, whether he sits or stands or lies down, is always drawing nearer his port, carried thither with the same force with which his ship is driven, so we, sleeping or waking, lying down or walking along, willingly or unwillingly, moment by moment are always being borne along irresistibly toward our end.

What is man? Well, he is death's purchased possession, a transient traveler; his life is lighter than a bubble, briefer than a moment, more worthless than an image, more empty than a sound, more fragile than glass, more changeable than the wind, more fleeting than a shadow, more deceptive than a dream. See pages 216-221.

Tuesday, March 22. How Vain is Worldly Glory.

After all, what real advantage is there in being esteemed great and honorable among men? A man is really great and honorable only as he is so esteemed by the great God Himself. When the people would have made Christ a king He fled from them; but when they sought Him to put Him to a shameful and ignominious death upon the cross He freely and voluntarily offered Himself. If thou wouldst then become more and more conformed to Christ, take more satisfaction in the shame the world heaps upon thee than in the empty glories it offers thee. If thou canst not lightly esteem the honors of this world for the sake of Christ, thy Saviour, how couldst thou rise to that point of love that thou wouldst pour out thy life for Him? See pages 222-228.

Wednesday, March 23. To Him that Overcometh.

Our Saviour was willing to wrestle with the devil in His temptation in the wilderness in order that He might overcome him for us and for our salvation, and thus be our faithful Champion in all our conflicts with the tempter. Before He ascended to Heaven He descended into hell as its Conqueror, and so the faithful soul must first descend into the very lowest depths of temptation before ever it can ascend to the glories of Heaven. The children of Israel could not fully occupy the promised land of Canaan until their various enemies were first conquered; and thus the faithful soul may not comfort itself with the promise of entering into the glories of the heavenly kingdom until it has first gained the victory over its enemies—the world, the flesh and the devil. Temptation tests, purifies and illuminates the soul. See pages 229-234.

Thursday, March 24. Be Patient.

Let us patiently suffer with the saints of God who have suffered in His cause; let us even rejoice to be crucified with those who have been crucified, that we may at last be glorified with those who have been glorified. If we are indeed sons of God, let us not refuse to share the portion of the rest of His children. If we truly desire to be heirs of God let us joyfully accept all that heirship involves. But let us remember that as sons of God we are heirs not only of the joy and glory of the future life, but also of the sorrow and of the suffering of this present life, for "God scourgeth every son whom He receiveth."

Friday, March 25. God's Promises are Faithful.

The delights of the world tempt me, difficulties terrify me, the allurements of the world charm me, the whole world is full of snares to entangle my unwary feet; unhappy man that I am, how can I escape? And yet I am comforted by the thought of the infinite mercy of God, who, as He has given me the power to will, will give me also the power to do. "The foundation of the Lord standeth sure." Certainly it standeth sure, because it is in God Himself, with whom is no variableness; because it is confirmed by the blood

of Christ, which ever speaks with eloquent voice before the throne of God (Heb. xii., 24), and because it is securely sealed to us in the holy sacraments which He has instituted. See pages 242-246.

Saturday, March 26. Whither?

Whether thou thinkest of it or not, whether thou speakest of it or not, death is always threatening thee. Life has been given not as an absolute possession, but as a loan in trust.

We deceive ourselves sadly if we think of death only as taking place with the last breath of life here; on the contrary, day by day, hour by hour, moment by moment, we are dying. Step by step the future of life approaches us, and at the same time, step by step, death advances toward us. And every moment added to life is at the same time a moment subtracted from it. See pages 247-252.

Palm Sunday. The Confirmation Vow.

When Egypt lay in thick darkness there was light only among the Israelites; so it is that only in the Church do we have the light of the knowledge of God. Those who live without the Church pass from the dense shades of ignorance in the present life into the darkness of eternal condemnation in the life that is to come. He who has no portion in the Church militant upon earth shall never share in the glories of the Church triumphant above; for there is the closest union between these—God, the Word, Faith, Christ, the Church and life eternal. See pages 124-129.

Monday in Passion Week. Jesus Our Judge.

I believe in Thee, O Lord Jesus, and for that reason Thou abidest in me and I in Thee. If, then, Satan accuse me, he will accuse Thy friend; if he accuse me, he will accuse Thy brother; if he accuse me, he will accuse the well-beloved Son of the Eternal Father. And wilt Thou severely judge Thy friend, Thy brother and Thy Son? The law of Moses will judge me in that day and will pronounce a curse upon me. "Cursed be he that confirmeth not all the words of this law to do them." But Thou, O Christ, "hast redeemed me from the curse of the law, being made a curse for me." See pages 261-266.

Tuesday in Passion Week. The Many Mansions.

To see God—ah! that will surpass all the joys of earth. To gaze on the face of Christ, to live with Christ, to hear the voice of Christ will far exceed the most ardent desires of our hearts.

Oh, that will be as beauty to my sight, honey to my taste, music to my ear, balm to my nostrils, and a flower to my touch. God will then be all in all, and will distribute the blessings of His kingdom to each one according to his heart's desire. If thou desirest life, health, peace, honor, there God will be all and in all to thy soul! See pages 274-278.

Wednesday in Passion Week. No Denials in Heaven.

If we are to be like the angels in Heaven, then we need no longer fear that in that holy place we shall ever by sin make ourselves unlike them. We shall put off the filthy rags of our sinful natures, and be clothed with the garments of salvation, with the white robe of holy innocence. In that blest abode troubles shall no longer oppress us, angry passions no more distress us, envy and hate no more distract us, foolish desires no more disturb us, and hurtful ambition no more inflame us. See pages 279-283.

Maunday Thursday. The Lord's Supper.

I do not greatly wonder that the very hairs of our heads are all numbered; that our names are written in Heaven; that we are graven upon the palms of the Lord's hands; that we are carried in His bosom, since we are fed with Christ's precious body and blood. Inexpressibly great must be the value of our souls, since they are fed with the precious ranson of their own redemption. Great indeed is the honor put upon our bodies, inasmuch as they are the dwelling places of our souls redeemed and fed by the body of Christ, and are the temples of the Holy Ghost and the abodes of the adorable Trinity. It cannot be that they should ever remain in the grave, since they are thus nourished with the body and blood of Our Lord. See pages 98-102.

Good Friday. It is Finished.

Behold, O faithful soul, the grief of thy Lord upon the cross, His gaping wounds as He hangs there, and the awful agony of His death. That head, before which the angelic spirits bow in reverential fear, is pierced with crowded thorns; that face, beautiful above the sons of men, is defiled by the spit of the ungodly; those eyes, more luminous than the sun, darken in death; those ears, accustomed to the praises of the angelic hosts, are greeted with the insults and taunts of sinners; that mouth, which spake as never man spake, is made to drink the vinegar and the gall; those feet, at whose footstool the the profoundest adoration is paid, are pierced with nails; those hands, which have stretched out the heavens, are extended upon the cross and fastened with spikes; that body, the most sacred abode and the purest habitation of the Godhead, is scourged and pierced with a spear. See pages 16-20.

Easter Eve. On the Third Day He Will Rise Again.

The resurrection of Christ is of no avail to thee unless Christ also rises in thy soul. Death preceded every resurrection, for he cannot rise again who has not first died; so it is with respect to our spiritual resurrection. Christ will not arise in thee unless the old Adam first die in thee; the inner man of the Spirit arises not until after the outer man of the flesh is dead and buried; the newness of the Spirit will not appear until the oldness of the flesh disappears. See pages 297-302.

Lenten Queries

What is the season called "Lent"?

It is a season occurring during parts of February, March or April each year, amounting in all to forty consecutive week-days, and ending with Good Friday and Holy Saturday. The six Lord's days that occur in this time are not considered a part of the Lenten period, and are omitted. Thus Lent begins as early as "Ash Wednesday."

Why is it called by the name "Lent"?

The word Lent is a brief form of the Saxon word "Lengthen," and is applied to this season because in German, English and North American lands the days are growing longest at this part of the year.

What does Lent commemorate?

The sufferings endured for our sakes by our most blessed Lord and Saviour Jesus Christ during His earthly human life; chiefly His temptation in the wilderness, His agony at Gethsemane, His being taken captive, the mockery of justice at His trial, His false condemnation by the Jews and Gentiles, His crucifixion and His death.

How is Lent sometimes observed?

As a time when, for a few weeks, all the usual gayeties of social life are more or less willingly set off, to be resumed after Easter with possibly greater zest than ever.

How should Lent be observed?

In thought, careful reading of choice passages of the Holy Word of God telling us of the salvation wrought by our Saviour; in personal consideration and prayer; in a deeper devotion to the service of Christ and the services of His holy house; in willing self-denial for the good of all others round about us.

"Glory be to Jesus!
Who, in bitter pains,
Poured, *for me*, the lifeblood
From His sacred veins!"

"The central truth made manifest, both by Christ's words and deeds, is that of the cross —self-giving for others—and this is the condition of discipleship for Jew and Gentile, Pharisee and publican—all alike." St. Matt. 16:24, 25.—*From The New Era, by Dr. J. Strong.*

The First Twenty Years

A good minister of the Gospel once said in an address to young people: "Live as long as you may the first 20 years form the larger part of your life. They appear so when they are passing; they seem so when we look back on them; and they take up more room in our memory than all the years that come after them.

"Take care of the first 20 years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes."—*The Presbyterian.*

Daily Bible Readings

March 20. Judica—II Chronicles 7:1-3, etc.
Monday—Matthew 16:13-20.
Tuesday—I Corinthians 5:1-8.
Wednesday—Hebrews 2:1-18.
Thursday—Hebrews 3:1-19.
Friday—Hebrews 4:1-16.
Saturday—Hebrews 5:1-14.

March 27. Palm Sunday—Hebrews 1:1-14.
Monday—Isaiah 53:1-12.
Tuesday—Matthew 26:1-16.
Wednesday—Matthew 26:17-35.
Holy Thursday—Matthew 26:36-56.
Good Friday—Matthew 26:57-65.
Saturday—Matthew 27:62-66.

April 3. Easter—John 20:1-18.
Easter Monday—Luke 24:13-35.
Tuesday—Ezra 1:1-11.
Wednesday—Haggai 1:1-15.
Thursday—Matthew 6:7-15.
Friday—Luke 8:22-25.
Saturday—Colossians 3:1-16.

April 10. Quasimodogeniti—I Kings 6:11-22.
Monday—Romans 10:1-21.
Tuesday—Hosea 14:1-9.
Wednesday—Joel 2:21-32.
Thursday—Galatians 6:1-18.
Friday—Philippians 2:1-30.
Saturday—I Thessalonians 2:1-20.

April 17. Misericordias—Ephesians 2:1-10.
Monday—Deuteronomy 13:1-11.
Tuesday—Jeremiah 23:1-32.
Wednesday—Jeremiah 23:33-40.
Thursday—Mark 13:14-37.
Friday—I John 4:1-21.
Saturday—James 1:1-22.

April 24. Jubilate—Matthew 7:15-29.
Monday—Genesis 7:11-24.
Tuesday—Malachi 4:1-6.
Wednesday—Matthew 25:31-46.
Thursday—II Thessalonians 1:1-12.
Friday—Matthew 24:1-28.
Saturday—Revelation 20:1-15.

May 1. Cantate—II Peter 3:6-14.
Monday—Numbers 8:1-26.
Tuesday—Matthew 9:27-38.
Wednesday—Acts 18:1-6.
Thursday—Isaiah 42:1-16.
Friday—Mark 6:1-11.
Saturday—John 16:22-33.

Luther League Topics

Easter. April 3, 1904.

The Third Day He Arose Again

(John xx : 1-18)

Biblical Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: What is the evidence for the fact of the Resurrection? What are the blessings of the Resurrection? What practical lessons from the Resurrection?

Lessons for our own lives: 1. *We owe a debt of gratitude for the certainties which the Resurrection brings to us.* The first and greatest is the certainty that Jesus is King over death and hell and sin! If He had not arisen there would have been either despair of His power and victory, or, at best, doubt as to His ability and as to the faithful keeping of His word. But when the tomb opened, when at ten different times He appeared to those who knew Him and testified to the reality of His appearances, when the Roman soldiers had to invent an absurd explanation of the fact which required to be accounted for, the fact that the tomb was empty—when those who had been hopeless were turned into hopeful, enthusiastic, aggressive missionaries of the Christ whose death had brought to them a total loss of faith—then there can be no hesitation in accepting Him and all His claims and all His promises as absolutely sure. The conquest of the tomb is a great certainty.

With it comes the great certainty of our completed redemption. A dead Saviour would not bring the assurance of a new life. A living Saviour who has died and risen again does give the complete evidence of His power to impart and to continually bestow the life from above which we need. "He was raised again for our justification." On account of the fact that He had rendered an adequate satisfaction for our sin and that our debt was paid, as evidence that there was no remaining burden of which we must be discharged, He rose from the dead, and our justification was made manifest.

In His resurrection, again, is the certainty of our own resurrection. St. Paul, in I Cor. xv., continually argues that Christ's resurrection is the pledge of ours, and that if there be no resurrection of the dead, then is not Christ risen! As surely as He left the tomb, a fact which His enemies ever since have sought in vain to account for, so surely shall we leave the grave, our bodies raised, perfect, glorious, beautiful, like Christ's body! (Phil. iii. : 21.) We shall not be angels, pure spirits without body, but we shall still be human beings, in the other life, our bodies no longer gross, but spiritual bodies, and we complete in the resurrection body. Blessed prospect! No wonder the Apostle says, "Come quickly, Lord Jesus."

1st Week After Easter. April 10, 1904.

Building Churches

(1 Kgs. 6 : 11-22)

Missionary Topic Reviewed by Rev. H. A. W. Yung, B. D., Seattle, Wash.

The temple of Solomon had, in common with the whole Jewish economy, a typical character. It was an outward expression of the presence of the holy and sanctifying God among His people. As such it was a "shadow of heavenly things to come" (Heb. 8:5; 10:1). The very image of the things foreshadowed appeared in Christ Jesus, in Whom dwelt all the fullness of the Godhead bodily (Col. 2:9). As the perfect revelation of God, the Word incarnate, He could call Himself the "temple" of God (Jn. 2:19) Through Him God dwells in the hearts of believers, whose bodies are temples of the living God. He is especially present where two or three are gathered together in His name. It is thus that the congregation of believers is the true living temple of God. Recognizing the essential character of Solomon's temple as typical, we are not to look upon it as a model according to which we are to build our Christian churches. Nevertheless, while shadows pass away and types are fulfilled, God is the same yesterday, to-day and forever, and what in essence pleased Him in Solomon's time pleases Him in our own. From the house of the Lord which Solomon built we may, therefore, observe some of the qualities which ought to characterize our church buildings to-day.

First, then, *the church is a house of God.* It is so set apart and consecrated in His name. It is not that God can be confined within any given space nor that He is in need of a shelter, for the heaven of heavens cannot contain Him, much less any house that we can build. It is the gathering of His people using the divinely given means of grace that makes the church God's dwelling place. Conscience, impulse, as well as the example of men under God's own direction, all dictate that a building habitually used for such a purpose should have a distinctive character that forbids its being used for secular purposes.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 27 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

When this fundamental aspect is kept in mind we cannot go far wrong in our church building.

The thought that we are building the Lord's house prompts to sacrifice. It leads men to consecrate the best of treasure and labor. It puts to shame the application of bare utilitarianism to the church when its members live in beautiful homes.

This principle, moreover, forbids all falsehood worked into the house of God. All tricks and pretensions abominable anywhere become blasphemy here. Be not deceived, God is not mocked. Let us have done with all these shams so prevalent to-day in our church buildings. If we cannot have marble altars and founts let us not make good serviceable wood, acceptable when it is the best we can offer, tell a marbled lie. Anything which gives the impression of being something it is not is to be avoided.

This is the first great aspect of church building, and the second grows out of it. The dwelling place of God includes the conception of revealing. As Jacob built an altar and called it Bethel, because "God had then revealed Himself to him," so do we build churches that God may reveal Himself to us through His word. Whatever else the church is, it must be a good auditorium. This is especially true for our Lutheran Church, which rightly lays so much stress upon the preaching and hearing of the Word.

We must, therefore, pay due regard to the laws of acoustics. This does not necessitate the adoption of an amphitheater style, which is always objectionable, because it savors of the world. For acoustics, as well as for emotional and artistic effect and economy of construction, the church should be long and narrow. The pulpit from which the Word is preached, and the lecturn from which the lessons are read, must be given due consideration. The pulpit must be neither too high nor too low. With the lecturn, it should be placed as near as possible to the people.

Important as is this aspect, it must not lead us to look upon the church as only a "preaching house." The church is a sanctuary as well as an auditorium. It is here Christians meet to celebrate the sublime mysteries of the faith. This sacramental aspect is of supreme importance. The very beginning of our Christian life is with the sacrament of baptism. No church is complete without its baptismal fount, by its presence silently proclaiming the truth of the "washing of regeneration and renewing of the Holy Ghost." The culmination of our Christian worship is the sacrament of the altar. We must, therefore, have an altar; and no matter how plain the church the altar may be made as rich and elaborate as money will allow. The chancel must not be too small and crowded. This is a great fault of most of our churches. Magnifying as we do the means of grace, let our chancels bespeak generosity and dignity. The altar should be in plain view of all the people. Every pew and seat should face the altar. The choir, as part of the worshiping congregation, forms no exception

A church rightly planned may be a perfect temple, a perfect auditorium and a perfect sanctuary.

2d Week After Easter. April 17, 1904.

That I Might Be His

(Eph. ii: 1-10)

Biblical Topic Reviewed by Rev. C. Armand Miller.

Questions to be answered in brief papers: What is freedom? Whose servant are you? What is it to belong to Christ?

Lessons for our own lives: 1. *We should not mistake the purpose of our redemption.* Luther's explanation of the Second Article shows who redeemed us, from what He redeemed us, with what He redeemed us, and for what He redeemed us. It was not in order that we might escape from some doom that He paid the great price. He did cause us to escape, and did deliver us from "all sin, from death and from the power of the devil," but that was not the end of our redemption, but its beginning, for He did all this "in order that I might be His." Now, the striking fact is that we lay chief stress, almost entire stress, on the deliverance and omit from notice its aim and purpose. Those who condemn the Christian teaching because, as they assert, it is a selfish scheme for escape from punishment and loss, belie the doctrine of the Gospel, but they do not so largely misrepresent the actual way in which many Christians think of the Gospel. Redemption means buying back, and Christ was not seeking only to buy us back from a despicable slavery, but to purchase us for a noble service. He died that we might belong to Him. His purpose was not merely that we might be saved from the penalty of sin, but that we might be saved to the sonship of God. Salvation does mean ransom from Satan and hell, but it means that only as a preliminary and accompanying step in the development of Christ-like character and noble living. Every motive of gratitude and love for the inestimable gift of His own holy and precious blood and His innocent sufferings and death must prompt us to yield ourselves to Christ's will and purpose that we might be His, live under Him in His kingdom and serve Him in everlasting innocence, righteousness and blessedness. Less than this is to miss, even to

thwart, His aim for us and to fall short of the end of His redemption.

3d Week After Easter. April 24, 1904.

The Church of the Reformation - Inner Life

(Matt. vii : 15-29)

Historical Topic Reviewed by Rev. C. Armand Miller.

The reason for the failures of those, preceding the Reformation under Luther, who attempted to bring about better conditions of life and to put away great and crying abuses, was that they sought only a "reform in head and members"—that is, they endeavored to compel outward morality in the leaders of the Church and in its members without changing the teachings of the Church or leading men back to the Word of God as the norm. They were foredoomed to failure, for the great spring of life is faith, the great source and molder of morals is doctrine, and with a corrupt system of teachings the Church was inevitably forced to the exhibition of a corrupt life. When Luther fixed the attention to the doctrines which led to corruption, and when he centered everything in the Word of God and demanded for it decisive power in matters of faith as well as of life, then he had marked out the line on which the battle could be fought to victory. The whole Reformation movement, with its immense effect on human history, is the clearest kind of evidence of the falsity of the modern superficial saying that it makes no matter what a man believes, that doctrine is unimportant.

The doctrines of the Lutheran Church, the Church of the Reformation, naturally produce a definite type of Christian life. Doctrines influence morals so certainly that there can be no question, to the careful student of the subject, of the fact that where there is genuine piety, in whichever of the great confessions, the type of pious living is different—distinctly different. Lutheran inner life is a different thing (we believe, also, a better thing) from Calvanistic or Reformed inner life, as that in turn differs from the inner life of the Roman Church also. The Lutheran Reformation produced a type of piety which makes much of the Scriptures, uses and reveres them—a piety which exalts the sacraments and influences the actions of those who are about to partake of the Holy Supper and have partaken of it; a piety which is quiet, undemonstrative, sincere; a piety which is joyous, free, not constrained or legal, loving in its inner spirit and in its mode of expression; it is churchly, delighting in the ancient forms of worship, in historic architecture, in beauty and art as handmaids of worship, in the usages of the Church, the sacred times and seasons, all the hallowed associations of the past. So the Lutheran looks upon the Lord's Day, on the one hand, and Christmas or Easter on the other, in an entirely different way from the good Puritan Christian. Also, his conscience on many matters will differ decidedly in its judgment from the conscience of the Calvinist or the Roman Catholic.

Where the inner life is not evidently affected and shaped by the distinctive Lutheran doctrine it is evident that the person is not a Lutheran. He has not really accepted the truth. He is ready to defend it, perhaps, but he has not assimilated it; it is not a part of his soul. The mind can easily adopt views that never enter the domain of the affections and the will. In such a case (and this will illustrate how widely the differences of doctrine must influence the life) the man might be truly regarded as a consistent Romanist, if that was the faith he professed, for the Roman Church officially defines "faith" as mental assent to what the Church teaches; but he could not be regarded as exemplifying the type of life produced by Protestant doctrine, because both Lutheran and Reformed churches define faith as consisting essentially of confidence, the personal relation of the sinner who commits himself, his life, to God, trusting in Him. It is evident, then, that one who gives only intellectual assent to the doctrines of the Church is not yet a Christian, according to the Lutheran conception of Christian life, and equally it is evident that such a man's life cannot be correctly taken as an exemplification of a Christian life, Lutheran or other.

The great thing for us is to be sure that we understand, love and believe, from the heart the doctrines, and, historically, the life of the Lutheran Church. For no more beautiful, no higher life can be lived than the inner life which is characteristic of our dear Church.

Comfort from Luther's Catechism

Not long ago an old Christian lady, who is almost bedridden and helpless, as well as quite blind, completely shut off from all means of entertainment and occupation, said to a friend: "How thankful I am that when I was young I learned the Catechism. When I am lonely or cannot sleep—and so much of my time is spent that way—I go over the Catechism word for word, again and again, and it is such a pleasure and comfort. The Catechism tells me all I need to know, and in the best way, too. I thank God for it every day."—*The Lutheran Pioneer.*

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Edited by E. F. Eilert,

WITH

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Editorial

He was wounded for our transgressions.
He was bruised for our iniquities.
The Chastisement of our peace was upon Him.
With His stripes we are healed."

Do you practice the blessed art of self denial during the Lenten season? Have you a Lord's treasury into which to put a true self denial offering daily during Lent? It is worth our while to show our faith by our works.

Take time for a little earnest self examination. Be brave and honest enough with yourself to find out whether you are a growing Christian, whether you truly love Jesus Christ, whether your Christian ideals and purposes, your Christian work and duties have any attraction and exert any real influence in the directing of your life and its ambitions. Thus saith the Lord in this Lenten time, "Turn unto me with all your heart." Turning thus unto Him we shall find Him ready to bless us abundantly and grant unto us new joy and peace in believing.

There is a truth hidden under the old legend: Hope retained strengthens man to endure and persevere in the rush and wear, the loss and overthrow of life. The best laid plans so sadly fail; the unexpected thwarts desire and endeavor; forces seen and unseen contend for the mastery. But to the one who with purpose true and cheerful heart fights the battle of life, hoping in the darkest hour, a victory is sure. It was hope that nerved the discoverer to find this great land, thus silencing the sneers of the rich and mighty, and demonstrating his own theory. It was hope that helped the great commander to win his battles against fearful odds. It was hope that strengthened the burdened President to carry the weight of war and calumny, of innumerable official duties and constant family anxiety, so that, through it all, serenity, courtesy and calm discretion marked the performance of each day's requirements. We have sometimes met the man of marked ability and efficiency who has let escape this gift of hope. The drooping of the lines about the mouth, the depressing influence of his conversation are noted in contrast to the inspiration and vigor imparted by the one who refuses to allow distrust and apprehension to linger in mind and heart.

Some one has recently suggested that the failure of our Church to make an impression in the past is on account of the loss of "*esprit de corps*," and the question naturally

arises why this should be. The American people are proud of their forefathers, and what they did to gain a hold and build up this country; the American who yields the palm to any other nation is considered lacking in that spirit of love which belongs to every one for this country. If that be so, why should not our people rejoice greatly and manifest their gratitude by clinging to the Lutheran Church? The bold leader, the sacrifices of himself and of his companions, the fidelity to duty, the success in gaining an open Bible, whereby liberty and freedom of speech have come to this country, certainly should be incentives to stand up for the Church to which we belong. The spirit of loyalty should be stronger to-day, and among the present generation, than in the past, by reason of the knowledge and history which have come to us in later years. If there be any doubter, let him take hold of the proofs and hold on to them until he is satisfied never to let go.

Confirmation imposes the duties of church membership. The first and most important engagement is ordinarily the one always to be observed. What "previous engagement" that keeps any one from attending the regular church services is as important as the most solemn vow to make Christ's will the guide of our lives, and our first concern His and not our interest? To be faithful to the Church, to work for it, to do all in our power for its welfare, and to regularly attend its services were all embraced in the sacred engagement we made as we bowed at the altar when confirmed. Can any social or business engagement in importance and sacredness be compared to this one made with Christ and His Church? Engagements to be at home, to go visiting, to take dinner with a friend, to attend another church, to look after business, should never be allowed to in any way interfere with the engagement made at God's holy altar. It is the Christian's duty to attend his own church's service and always to remember *that* previous engagement with Christ and with the Church, made on bended knees in confirmation, when the pastor's hands were laid in prayer on your head.

Publishers' Column

We doubt if our Leaguers appreciate that they can secure the nucleus of a splendid library by obtaining the twenty books of the four Luther League Reading Courses on terms within the reach of all, viz., $2 with order and $1.50 a month for eleven months. This gives a whole year in which to pay. The first payment must be sent with satisfactory reference before the books will be sent. There is hardly a Luther League in the country that could not afford to secure the books in this way.

One who recently procured the books from us said: "I received the books and am highly pleased with them, and trust that many more will take advantage of your offer."

The new number of the Luther League Topics was mailed to all subscribers of record on February 15. As the first lesson of the new quarter began on February 28, those who failed to order their supply should do so at once. We will fill all such orders promptly.

Are you using THE REVIEW in connection with the study of the Topics? There is much information to be gained from the articles that are given each month. Our special introductory offer puts the paper within the reach of every League. Send for particulars.

Our Badge is beautifully described in the story printed on the Junior page of this number. There is no other Badge that is so full of meaning. If you are not the proud possessor of one you ought to send at once. Our supply circular gives prices and discounts for quantities.

There is so great a demand for the Luther League Hymnal that a new edition recently ordered was almost exhausted before the books were received from the binders. One of the committee who prepared the Hymnal said recently: "It is a matter of great satisfaction to me to know that the book meets with such universal favor." No doubt you will feel that the committee have reason to be, if you will examine it carefully.

Send for price lists of Hymnal, Badges, &c., &c., to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

A Memory Verse:

"Watch, for thou thy guard must keep;
Pray, for God must speed thy way;
Narrow is the road and steep—
Watch and pray."

—Charlotte Elliot.

Luther League of America

"Of the Church, By the Church, For the Church"

Official Call for the Sixth National Convention

Buffalo, August 16th, 17th, 18th, 1904

IN accordance with the cordial invitation extended at the Fifth National Convention at St. Paul, Minn., the Sixth National Convention of the Luther League of America will be held in Buffalo, N. Y. After conferring with the local committee, the Executive Committee has designated August 16, 17, and 18, 1904, as the time for holding the convention.

The arrangement of the programme is in charge of a sub-committee of the Executive Committee.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District Association to three delegates, and each State or Territorial organization to ten delegates. Such delegates must present proper credentials to the Committee on Credentials.

GENERAL INFORMATION.

The sub-committee of the Executive Committee who will arrange the programme will be very grateful for suggestions in regard to topics in harmony with the General Theme of the convention, and speakers. To be of assistance, the suggestions should be sent at once to E. Aug. Miller, Esq., Fifth and Walnut streets, Philadelphia, Pa., chairman of the Programme Committee.

The Committee on Transportation, in an early number of the Review, *will publish the details of the railroad rates.*

Blank forms for credentials for delegates will be sent on application by Rev. C. K. Hunton, Statistical Secretary, No. 440 South Eighteenth street, Columbus, Ohio, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America.

The Luther League Review *will furnish official information each month in regard to the convention, and after the convention will publish a Convention Number containing full reports of the proceedings.*

Particulars as to hotels, boarding houses and other local arrangements will be furnished in due season by the local committee of the Buffalo District League.

This call urges all Lutheran societies, of whatever name and however synodically related, to send their full quota of delegates to this Sixth National Convention. Preparation should at once be made by every Lutheran Young People's Society to be represented at the convention in Buffalo, and of which this is the official call. It is only through the united effort and the determination of each League to contribute its share that the convention will be a full success.

LUTHER M. KUHNS,

General Secretary of the Luther League of America.

Our Churches and Institutions

New York City

— The Church of the Atonement, at Edgecomb avenue and 140th street, is to be dedicated on Easter Sunday, Rev. F. H. Knubel, pastor. At the morning service Rev. John J. Young, D.D., pastor of St. John's Church, will present the greetings of the mother church, of which Rev. Knubel and a number of his congregation were former members. The dedicatory services will be held in the afternoon, in which Revs. E. J. Wolf, D.D., LL.D., president of the General Synod; Rev. J. B. Remsensnyder, D.D., LL.D., president of the New York and New Jersey Synod; Rev. G. F. Krotel, D.D., LL.D., Editor of "The Lutheran."

— The English Church of the Redeemer, West Forty-fourth street, was dedicated with divine services January 3 to 7. Sermons were preached by Pastors Dallmann, J. H. Sieker, William Schoenfeld, Prof. M. Walker, Otto Sieker, J. Schiller, William Koepschen, J. May, J. Fritz, J. R. Braeuer, Mr. Steup, Sr., and R. Oehlschlaeger.

— The Board of Directors of the Lutheran Emigrant House, 12 State street, at its recent meeting discussed plans for a new building and decided to hold an extra session for a further discussion of this important project.

Philadelphia

— Rev. Paul Schneider has organized a German congregation, called the Church of the Redeemer, in connection with the Philadelphia German Conference.

— On January 31 Bethlehem Church celebrated its seventh anniversary. The festival sermon was preached by Rev. Jacob Fry, D.D., of Mt. Airy Seminary. Bethlehem Church was organized by twenty-five persons on January 29, 1897, in a rented hall. It now possesses a church building, parish house and parsonage valued at $62,000. It has a membership of 390 and a Sunday school of 631.

— Frieden's German Lutheran Church, Rev. Reinhold Schmidt, pastor, was badly damaged by fire recently, causing a loss of more than $3500.

— Rev. Harry E. Clare of Brooklyn, N. Y., has accepted a unanimous call to All Saints' Church, and will enter upon the work early in March.

— The Church of the Redeemer, at Schuylkill Falls, Rev. George Kercher, pastor, recently canceled a mortgage of $4500.

Baltimore

— The Second Lutheran Church, Rev. G. W. Miller, D.D., pastor, contributed $867 to the local Lutheran church extension work in Baltimore during the past year, and recently distributed money and food to the value of about $200 among the poor of the city.

Washington

— Rev. C. F. Bergner of Nashville, Tenn., has been called to the pastorate of Zion's Church, Washington, D.C., formerly served by Rev. A. Homrighaus, now of Detroit.

— Within one week of the burning of the Memorial Church another Lutheran church in this city, St. Mark's, Rev. J. L. Frantz, pastor, was consumed by fire. The organ, valued at $1000, and the floor and the whole interior were destroyed, the loss being estimated at about $8000.

Cleveland

— The C. E. Memorial Lutheran Church, Rev. H. C. Hadley, pastor, was recently presented by one of its members with a unique altar made by the person who gave it and valued at $100. The design includes the Luther League emblem carved in the material and finished in the proper colors.

Harrisburg

— Memorial Lutheran Church, Rev. D. Upton Bair, pastor, has increased its membership by nearly 200 within the last two years, and recently canceled a mortgage of $2300.

Dayton

— Rev. M. L. Wagner has accepted the call to St. John's Church, and will enter upon the duties of his pastorate at once.

Allegheny

— The Lutheran Church of the Redeemer, at Mt. Oliver, a suburb of this city, has a rather remarkable history. It was organized by laymen without help of any kind from any synodical body. It now consists of 80 members and owns a property valued at $12,000. The church edifice was dedicated last September. Recently a friend of the congregation gave $300 to refurnish the chancel with altar and pulpit and provide hymn books for the pews.

San Francisco

— The Swedish Lutheran Ebenezer Church, Rev. C. J. E. Haterius, pastor, celebrated the corner-stone laying of what promises to be a handsome church on the 7th of February. The services in the forenoon in the old church were well attended, the audience room being filled to its utmost capacity. In the afternoon 3000 people assembled to take part in the impressive ceremonies. This is the largest Lutheran audience ever seen in the history of California. The congregation now numbers over 300 communing members. Rev. L. G. Abrahamson, D.D., of Chicago, and Rev. Carl A. Swensson, D.D., participated in the ceremonies.

Jersey City

— A movement has been started by pastors and congregations in New Jersey belonging to the New York Ministerium to establish an Orphans' Home. A committee has been appointed by the Pastoral Association to present a definite plan.

Minneapolis

— Some one has offered Rev. J. Telleen $1000 toward a lot for his new English mission and an additional $100 annually for five years.

MISCELLANEOUS

— The Third General Conference of Lutherans authorized by the three general bodies that are co-operating, will be held in Pittsburgh, Pa., April 5-7, 1904. The essayists chosen are representative men, and in the arrangement of subjects with regard to time there will be ample allowance for general discussion. This feature is expected to add much to the interest of the occasion.

— Rev. J. W. Lake, D.D., who had served various pastorates in New York, New Jersey and Pennsylvania, died at his home, Montgomery, Pa., on the 9th of February.

— Hon. Lars Swenson, treasurer of the United Norwegian Church, died at his home in Minneapolis on Monday, February 1.

— Bethany College, Linsborg, Kansas, is to have a new pipe organ to cost $3200. It is being purchased by the young people and friends of the college.

— Rev. H. M. Bannen, at Rockford, Ill., last year added over 100 members to the church of which he is pastor. The church, which undertook self-support about two years ago, gave $800 to benevolence.

— The Rev. Dr. Yutzy, Dean of the Theological Department and German Professor of Susquehanna University, has tendered his resignation to accept a call to the mission church at Peoria, Ill.

— Judge Jacob F. Burkett, the new Chief Justice of the Ohio Supreme Court, is a Lutheran. He is a member of the first church of Findlay, Rev. Samuel E. Greenawalt, pastor.

— It is stated that 100 English Lutheran pastors are needed annually to supply the growing demands of the Church in the Northwest.

— The new edifice of St. Peter's Church, at the corner of Lexington avenue and Fifty-fourth street, will soon receive a 3600-pound bell as the gift of the Sunday schools and the Young Ladies' Society of the church. The bell is being made by the Meneely Bell Company of Troy, which also has an order for a 5000-pound bell to be used at the St. Louis Exposition in connection with a tower clock having dials 112 feet in diameter. This great clock will be 16 times larger than any clock in the world. The 12 numerals on the dial, 15 feet in length, will be formed of various flowers. The hands are iron cantilevers, or overhanging bridge work style. The minute hand is 70 feet long and the two pointers combined weigh as much as the bell. The point of the minute hand moves 5 feet a minute. The great 5000-pound bell will be one of the most perfect toned ever produced in one so large.

In opening a magnificent structure in New England, having for its aim the saving of youth, Horace Mann is said to have remarked:

"If this building saves one boy it will be worth all that it costs."

After the meeting Mr. Mann was asked how much the building had cost, and he replied:

"Forty thousand dollars."

"Is not your statment rather extravagant, then, that one boy is worth the entire cost of the building?"

"Not if it were *my* boy," was the significant reply.

Will not some skillful sister make a banner for your League, carrying the Luther Rose upon it? It makes a noble decoration for a Luther League room.

Pennsylvania Route

"In riding through Pennsylvania on the line known as the 'Pennsylvania route,'" says the General Secretary of the Luther League of America, "I was impressed with the volume of business; it can scarcely be described. Train after train rushes by loaded with passengers and there are miles of freight cars stored with the product of factory and farm, from Pittsburgh to Greensburg, a distance of 30 miles. From Harrisburg to Middletown, some 14 miles, it seems as though we rode from factory to factory with never a smokestack out of sight. All along the line of railroad mines, coke ovens, steel works, beautiful farms, with whitewashed fences and barns of tremendous size, elegant homes, growing cities, hamlets throwing away their swaddling clothes, and little towns changing to busy cities, were the object lessons of the wonderful growth of the commerce of the United States."

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

WM. C. STOEVER, - - - - - - President, 727 Walnut St., Philadelphia, Pa.
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Rev. C. K. HUNTON, - - - - - Statistical Sec'y, 440 So. 18th Street, Columbus, O.
Rev. CHAS. L. FRY, - - - - - Literary Sec'y, 1920 No. 7th St., Philadelphia, Pa.
Rev. GEO. H. SCHNUR - - - - Asst. Literary Sec'y, 152 W. Fifth St., Chillicothe, O

Executive Committee.

Composed of the President, General Secretary, Treasurer and the following members:

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I. S. RUNYON, - - - - - New York, N. Y.
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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Sec'y, Miss ANNA STUBLING, - The Dalles, Oreg,

Uniform Statistical Blanks

For the sake of uniformity and economy of time and money the Executive Committee of the Luther League of America has adopted the plan herein set forth for the gathering of statistics, and hopes to have the full and prompt co-operation of every officer whose duty it is to co-operate. The plan is simple and will be effective, provided each and every State, district and local statistical secretary will do his part.

It will be a satisfaction to all, and will be a great help in the work to have, at the Buffalo Convention, reports, accurate, uniform and complete, from all our Leagues. This can be done, and it is the end we have in view.

THE PLAN.

1. Every Local League or organization will report through its secretary or president to the statistical secretary of the District League to which it belongs.

2. The District statistical secretary will copy these reports on blanks provided for the purpose and forward them to his State statistical secretary.

3. The State officer will make his records and forward the reports to the National statistical secretary.

4. Where there is no district or State League the Local organization will procure a blank from the National statistical secretary and report directly to him.

Upon application the National statistical secretary will furnish, free of cost, suitable blanks for these reports.

State officers should make requisition for the number needed in their territory and have them sent to the District secretaries, who can attend to the distribution to Local Leagues.

The new blanks are in card form, can be mailed for 1 cent, and, we believe, will be found quite satisfactory, though different from those you have used heretofore.

The undersigned will cheerfully furnish additional information if the plan is not fully understood by this explanation.

THE BLANKS ARE READY FOR FREE DISTRIBUTION.

CHAS. K. HUNTON,
Statistical Secretary.
735 E. MOUND STREET, COLUMBUS, OHIO.

NEW YORK

—The president of the State League announces the appointment of the following committees for 1904: Executive—The presidents of the District Leagues. Extension—George D. Boschen, New York, chairman; Edwin Schermerhorn, Schenectady; C. G. Grauer, Buffalo; Joseph C. Hecker, Brooklyn; Rev. G. Albert Getty, Cobleskill; Elmer Riefenstein, Syracuse; Frank E. Gugelman, Rochester. Literature—I. S. Runyon, New York, chairman; Rev. J. H. Weaver, Center Brunswick; Frank A. Kalmbach, Buffalo; Fred L. Rath, Brooklyn; Rev. M. J. Bieber, Binghamton; Edwin L. Schmitt, Rochester; Robison Moore, Viewmonte; Rev. U. J. Klingensmith, Syracuse. Credential—John F. Dinkey, Rochester, chairman; Albert W. Patten, Gloversville; George J. Flierl, Buffalo; Warren L. Bradt, Binghamton; U. Grant Van Hoesen, Athens; Hy. D. Brandes, New York City; Rev. F. E. Oberlander, Syracuse; Walter T. Voge, Brooklyn. A Press Committee is also to be formed.

Statistical Report of the Luther League of New York State.

Condition of organization on March 1, 1904.

District.	President.	President's address.	No. Soc.	Membership. Male.	Membership. Female.	Library facilities. Vol.	Top.	Hym.	R.C.	Rel. m'gs.
Albany	Archibald A. Coney.	Canajoharie, N. Y.	29	783	1,278	1,000	5	8	2	25
Brooklyn	Wm. J. Dilthey	332 Jay st., Brooklyn	7	226	300	990	3	3	2	7
Buffalo	Rev. J. L. Sibole	772 Auburn ave., Buff.	7	444	266	1,325	2	1	3	6
Delaware & Hudson	Wm. H. Rector	Binghamton, N. Y.	7	130	231	400	6	1	4	7
New York City	I. Searles Runyon	136 W. 112th st., N. Y.	10	334	438	1,575	1	9	3	7
Rheinbeck	James M. Reynolds	Valatie, N. Y.	14	251	457	...	4	3	2	14
Rochester	Rev. W. E. Murray	53 Portland ave., Roch.	7	224	240	80	0	2	1	5
Syracuse	Irving E. Hurst	114 Davis st., Syracuse	6	198	181	609	4	3	0	6
			87	2,590	3,391	5,979	25	30	17	77

HENRY D. BRANDES, Statistical Secretary.

COMPARISON OF TOTALS OF 1901 AND 1903 REPORTS.

District.	Societies. Inc.	Societies. Dec.	Membership. Inc.	Membership. Dec.
Albany	..	1	42	..
Brooklyn	..	1	..	47
Buffalo	..	2	..	28
Delaware and Hudson	2	..	95	..
New York	1	..	212	..
Rheinbeck	..	..	..	24
Rochester	..	2	..	43
Syracuse	1	..	31	..
	4	6	380	142
Societies, net decrease				2
Membership, net increase				238

New York District

—The third annual dinner of the Luther League of New York City was held at the Hotel Marlborough on the evening of February 1. As usual, the affair was a pronounced success, 174 young people being present from the various churches of Manhattan, Brooklyn and Yonkers. These occasions are growing in popularity, and are a source of much good in social intercourse and in the religious zeal inspired by the speakers. The speakers of the evening were allowed to choose their own topics, and it was remarkable to note how fittingly their subjects followed in logical order. Rev. G. U. Wenner, D.D., pastor of Christ Church, addressed the League on the "Lights and Shadows of Lutheranism in New York City." He advised that we "look our difficulties in the face, prepared to meet and overcome them." There is not sufficient loyalty in our ranks. We do not hold that which is ours; where one is gained from another church ten are lost to other churches. We are not sufficiently devoted to Christian education. We should remove the difficulty of declaring why we are Lutherans. There are too many passive or honorary members among us—those who look on and do nothing to advance the cause of Lutheranism. Where are the candidates for the ministry and the deaconess work? Our whole church is disorganized. There are 120 Lutheran churches in Greater New York, divided among 14 ecclesiastical organizations. Very little inner mission work is being done. The general hospital report shows very few gifts by Lutherans. Our people do not go to church as they ought. Six thousand out of 16,000 members are regular attendants at our Sunday services. "These shadows were placed in the severest light for our good." He then reverted to the bright spots in our Lutheranism. "We all have the plain, simple Gospel preached to us at each service. One never sees various sentimental topics advertised in the papers to be discussed in a Lutheran church. Our services are edifying, strengthening, helpful. Twenty years ago we had 42 churches, now 120. Our young people are becoming more active in all lines of church work. The Luther League itself is a bright spot. But, with Bismarck, we agree that it is well to have problems, for without difficulties to overcome we might become dormant. The field is before us. Let us consider the privilege it gives us and the opportunity which it offers." The Hon. Jacob F. Miller of Holy Trinity Church discussed the topic, "Duty." He discoursed on the men in history who answered the call to duty, and pictured Martin Luther standing among them all as Mt. Blanc stands towering above the mountains around it. The Declaration of Independence has helped us to grow, but we can trace its inspiration to Luther. As he did, it is a good thing to think and make up your mind and to act accordingly. We are here for a purpose. If so, it becomes our duty to form a judgment and to act upon it. We should seek to lift up the whole of society of which we are members. Our duty requires us to elevate mankind as well as ourselves. All churches have many Lutherans, which is a good thing for

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them. We can afford to lose them, for all are elevated thereby. Our religion differs from that of Zwingli and Calvin—it is softer, sweeter, larger. Rev. F. H. Knubel of the Church of the Atonement spoke of the opportunities of the Lutheran Church in America. He believes that we are coming to a new age in the development of our church. "The Luther League has borne no small part in bringing this new age about. America, above all, has stood and will continue to stand for Protestantism. The Lutheran church is emphatically the Protestant church. Our truths will stand the test of time; they are first Christian, then Protestant. It is the Protestant church in the Protestant land. America is the land of Liberty; the Lutheran church is the church of Liberty. We are liberal in our doctrine, liberal in our government, liberal in our practices, liberal in our usages, liberal in our education, liberal in all that makes us what we are. Our church stands especially fitted for this work of a new age by the very fact that the Gospel is preached by us in all languages. But even yet we are not acclimated or fully adapted. We need more fully to become conformed. We have been misunderstood by many. If we accomplish our purpose the complainers will still be with us. With the inspiration of hope and youth on our side, let us be ready to know what is ours and then to stand by it to the end." President I. S. Runyon presided, and argued that such meetings in the social circle will promote the interests of the Christian church.

— At a recent meeting of the Luther League of the Church of the Epiphany, 72 East 128th street, Rev. F. B. Clausen, pastor, the following officers were elected: Pres., Mr. Henry Speckel; vice-pres., Mr. Fred Ihlo; treas., Mr. August Winkelman; sec., Miss Augusta H. Beyer.

Rhinebeck District

— The Luther League of St. John's Church, Hudson, held a very successful social at the home of Mr. and Mrs. David Sweet on Washington's Birthday. Participants in the festivities wore costumes of Colonial style. A large number of people were present. At the annual meeting of the congregation, in February, a report of the League's work for the year was presented, showing a better record than any previous year of the League's history.

— At the annual meeting of the Luther League of Saugerties the following officers were elected: Pres., Rev. Christian Krahmer; vice-pres., Miss Mary Seamon; sec., Lewis H. Kleeber, Jr.; treas., Miss Etta Seamon; organist, Miss Kate Mattes. The treasurer reported a balance of $42.24, with no outstanding obligations. A contribution of $7 was made to the Church Extension fund. The membership is gradually increasing.

Buffalo District

— The Buffalo District League is actively preparing for the entertainment of the National League Convention in August. The General Committee on Arrangements is composed of the following: William Henrich, chairman; Frederic G. Noxsel, C. Oliver Schafer, Rev. E. H. Boettger, E. F. A. Kurtz, Christopher G. Grauer, George J. Flierl, Frank A. Kalmback, George Siebold, Charles L. Sauer, Jr., Rev. J. L. Sibole, William Hengerer. For the purpose of keeping the Buffalo Leaguers informed of the plans and progress the committee will, from time to time, issue bulletins. The first of these appeared under date of February 14, and in ad-

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dition to all items of information to date it contains a stirring appeal to Lutherans in Buffalo to help "make this convention the most successful one in the history of the Luther League movement." The "Teck," the second largest convention hall in the city, has been secured for the final meeting.

CONNECTICUT

— The Young People's Society of the Swedish Lutheran Church, at Middletown, has asked permission to furnish the funds for renovating the interior of the church. It will require $600 or $700.

PENNSYLVANIA

Philadelphia District

— At the annual meeting of the Luther League of the Church of the Atonement, East Montgomery street, Rev. W. L. Stough, pastor, the following officers were elected: Pres., Quintus Hoch; vice-pres., Miss Carrie Petzoldt; rec. sec., Miss Lillie Feery; fin. sec., Miss Lillian Spiess; treas., Miss Katharine Schuler. The business session was followed by a musical and social entertainment.

— The young people of Christ Lutheran Church, Chestnut Hill, are organizing a Luther League.

Bucks, Montgomery and Chester Counties District

— The tenth annual convention of the District Luther League of Bucks, Montgomery and Chester counties was held in Grace Lutheran Church, Royersford, February 22, 1904. The convention opened at 10 o'clock a. m. with devotional exercises, followed by an address of welcome by I. C. Williams, Esq. Response was made by the vice-president of the District League, Mr. H. N. Bickel of Norristown. Miss Bertha Bendewald of Royersford made an excellent report of the State convention, held at Reading. At the afternoon session the following officers were elected: Pres., Mr. U. S. G. Finkbiner, Royersford; first vice-pres., Mr. H. N. Bickel, Norristown; second vice-pres., Mr. H. M. Krout, Perkasie; cor. sec., Miss Martha Rydberg, Norristown; rec. sec., Miss L. Anna Davidheiser, Pottstown; treas., Mr. A. B. Walp, Quakertown. Rev. Charles L. Fry of Philadelphia gave an address on the Luther League Reading Course, taking as his subject "Only a Single Handful." "Devotional Meetings" was then discussed under three papers: a. "Their Purpose," Miss H. Irene Smith of Sellersville; b. "Their Character," Mrs. Areta Emery, Spring City; c. "The Work of the Devotional Committee," Miss Laura Wells, Royersford. These papers were excellently prepared and were well received. Rev. M. C. Horine, D.D., of Reading, gave an excellent address on the subject, "Greater Muhlenberg." The Luther League Devotional Meeting was conducted by the local League from 6.40 to 7.15, and was very much enjoyed by all. The evening session at 7.30 was well attended. E. Augustus Miller, Esq., of Philadelphia, gave an interesting and profitable address on the subject, "A Look Ahead." An anthem by the choir, "Jerusalem," by Rees Parker, was highly appreciated. All the hymns used were from the Luther League Hymnal, and the Luther League Topic was used in the devotional meeting in the evening. Ten dollars was contributed by the District League for the support of the general secretary of the Luther League of America, and the local Leagues were requested to contribute to this fund also. Fifty dollars was contributed to Muhlenberg College. Mr. H. Lehman Yost, chairman of the Executive Committee at Norristown, was authorized to receive subscriptions for THE LUTHER LEAGUE REVIEW. Of the committees appointed the following are chairmen: Executive, H. Lehman Yost, Norristown; Credential, C. M. Berkmeyer, Sellersville; Extension, C. F. Ash, Phoenixville; Memorial, H. N. Bickel, Norristown.

— The Luther League of Trinity Church, Quakertown, Rev. D. H. Reiter, pastor, elected, December 26, the following officers: Pres., Henry C. Detweiler; rec. sec., Bertha Cressman; fin. secs., Laura Hoffman and Lottie Muehlhauser; organist, Peter Moyer; assistant organist, Stella Achey; treas., Eugene Hoffman; editor *Trinity Echo*, Lillian Cressman.

— The Luther League of Christ's Church, Trumbaursville, has elected the following officers: Pres., Morris Wisler; vice-pres., Mrs. Henry Merkel; rec. sec., Miss Edith Reiter; fin. sec., Amandus Frank; organist, O. K. Huber; assistant organist, Miss Clara Scheetz; treas., E. S. Scheetz.

Northwestern District

— Rev. Oscar Nelson of Titusville delivered the second lecture of the Luther League Lecture Course in Luther Memorial Church, Erie. The subject was "As Others See Us."

Greensburg District

— A Luther League has been organized by the young people of St. Luke's Lutheran Church at Youngwood, Rev. W. A. Bilheimer, pastor. The membership is 25. W. J. Rummel, who is very active in church work, is president, and a bright future for the League is assured.

— Since the recent State Convention in Read-

Pennsylvania Railroad's Washington Tours

The Pennsylvania Railroad's fifth three-day personally-conducted tour to Washington will leave New York, Brooklyn, Newark, Elizabeth, and Trenton March 10. Round-trip rates—only difference being in the hotel selected in Washington—are $12 and $14.50 from New York; $10.50 or $13 from Trenton, and proportionate rates from other points. Tickets cover railroad transportation for the round trip and hotel accommodations. A special side trip to Mt. Vernon may also be taken. All tickets are good for ten days, with special hotel rates at expiration of hotel coupon. For itineraries and full information apply to Ticket Agents; Tourist Agents, 263 Fifth avenue, New York; 4 Court street, Brooklyn; or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

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ing eight new members have been added to the League at Latrobe.

— The League of the Penn Lutheran Church, Penn's Station, Rev. P. Doerr, pastor, has an enrollment of 66 members, 50 of whom are active. New members are being enrolled from time to time. THE REVIEW is used in connection with the regular topics each Sunday evening. Mr. Paul Larson was re-elected president.

Pittsburgh Central

— At the February meeting of the Parish and Mission Society of the First Church, Rev. D. H. Geissinger, D.D., pastor, Mr. J. Harvey Wattles gave an exceedingly interesting address on "The Hermannsburg Missionary Society." To show the extent of the work of this society Mr. Wattles used as an aid a map of the world, and in closing expressed the wish that we were all "Hermannsburgers." And why can't we be?

— The Luther League of St. John's Church, Rev. W. H. Fehr, pastor, has shown a healthy growth during the past year, and earnest efforts are put forth to increase it in efficiency and size, which we hope will succeed. The newly elected officers are: Pres., O. H. Bardo; vice-pres., William Schweitzer; sec., Harry Best.; treas., John Schreiber.

— Grace Church, Allegheny, Rev. G. I. Lenker, pastor, is the recipient of a fine organ, the gift of its Senior Luther League. This is one of several improvements to the church edifice contemplated by this League. We wish these young people success.

— Another Junior Luther League has been organized within this Central, that of Memorial Lutheran Church, Allegheny, Rev. Edmund Belfour, D.D., pastor, and begins its existence with no less than 70 members. Miss E. S. Ramage is its superintendent. One pleasing feature about its meeting was the expression put into its lessson by the young vice-president. She seemed to understand and approve what she read. Its officers are: Pres., George Stemple; vice-pres., Miss Marie Sherman; sec., Miss Augusta Gutzeit; treas., Louis Ulrich, and organist, Miss Myrtle Richter. Miss Ramage should be encouraged in her large undertaking.

OHIO

Springfield District

— The Luther League of the Fifth Lutheran Church, Springfield, Rev. Harvey S. Lawrence, pastor, is in a flourishing condition. THE LUTHER LEAGUE REVIEW is taken by a number, and the topics are used with much profit. A series of free lectures has just been finished. The lecturers were the Rev. L. K. Probst, D.D., Columbus, Ohio, whose subject was "A Good Foundation;" the Rev. F. W. E. Pescau, D.D., Miamisburgh, Ohio, who lectured upon "The Cemetery of the Sea;" the Rev. Elmer Gray Howard, Richmond, Ind., whose subject was "A Panacea for the Times," and the Rev. William L. Guard of Urbana, Ohio, who spoke upon "Insurance—Terrestrial and Celestial." Several musical numbers were given with each lecture.

KENTUCKY

— The Luther League of St. Mark's Church, Newport, Rev. F. C. Longaker, pastor, at a recent meeting added 11 new members, bringing the total up to 30. A gain in interest is also shown.

Plan Now to Attend The Luther League Convention At Buffalo in August. . .

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ILLINOIS

Chicago District

— The Chicago Luther League held its annual meeting in the Church of the Holy Trinity, Rev. Charles P. MacLaughlin made the address. The following officers were elected. Mr. Monroe A. Munson, pres.; Miss Therese Peterson, cor. sec.; Miss Sophia Hasselfeldt, rec. sec.; Mr. John Nielson, treas.; Messrs. M. C. Olson, F. R. Matson and C. R. Jacobson, executive committee.

Fox River Valley District Luther League, North

— This organization held its annual meeting at the Bethlehem Swedish Lutheran Church, Elgin, January 28. At the business session in the afternoon the following officers were elected: Rev. Alfred Ostrom, Aurora, pres. (re-elected); Rev. D. Larsen, Elgin, vice-pres.; Miss Inga Rovelstadt, Elgin, sec.; Rev. Carl P. Edblom, Batavia, cor. sec.; Miss Jennie Peterson, fin. sec.; Mr. Fritz Anderson, St. Charles, treas. The president's report was very encouraging, showing that eight societies belong to the District League. Two local Leagues had been added during the year. The treasurer reported that there was a cash balance of $23 in the treasury. There was a large number of delegates present, 54 in all. Each local League had sent a written report, which was read at the afternoon session. These reports showed a marked activity in the different Leagues. It was decided to donate $10 to the National and State Leagues respectively. In the evening a splendid programme was rendered. The Swedish and Norwegian choirs at Elgin furnished excellent singing, and the English Lutheran Church at the same place a violin solo. An interesting and humorous address on "Happiness" was de-

lievered by Rev. N. J. Lockren of Seneca, Ill. The large church was filled with an appreciative audience, the greater part of which consisted of young people from the different local Leagues. It was in this same church that this district League was organized three years ago. After the programme a social hour was spent in the church parlors, for which the local League, with Rev. J. T. Kraft as its leader, had arranged a fine reception.

Tri-City District

— This League, composed of the Leagues of Rock Island and Moline, Ill., and Davenport, Iowa, will hold its next convention in the Swedish Lutheran Church, Moline, on March 28. The officers for the present year are as follows: Pres., John H. Hauberg, Grace Church, Rock Island; first vice-pres., Roscoe Allen, St. Paul's Church, Davenport; second vice-pres., Martin Johnson, Swedish Church, Moline; third vice-pres., Miss Minnie Swanson, Grace Church, Rock Island; sec., Oscar Bohman, Swedish Church, Moline; treas., Miss Clara Eckman, St. Paul's Church, Davenport. All the Leagues are in a prosperous condition.

MINNESOTA

— The Luther League of Trinity Church, Lindstrom, Rev. F. E. Jensen, pastor, held its business meeting on Wednesday evening, February 3. It was decided to hold three meetings a month, two of these to be devotional and one social. Two new members were received. Officers were elected as follows: Pres., Anna Smith; vice-pres., Albin Victor; sec., Myrna Wiberg; treas., Frank Artig.

— The tenth semianuual convention of the Red River Valley Central Luther League held its winter session at Concordia College, Moorhead, Minn., February 21 and 22. There were about 50 delegates present from the various local leagues. Prof. J. N. Kildahl, president of St. Olaf College and also president of the State Luther League of Minnesota, was present during the entire time of the convention and gave some of his stirring and profitable addresses. The attendance at the sessions of the convention was from 400 to 500, and the seating capacity of Commercial Hall, Concordia College, was taxed to its utmost to accommodate the crowds that were in attendance. The sessions of the 21st began with services in the various churches, Prof. J. N. Kildahl preaching in the Norwegian language in Trinity Lutheran Church, Moorhead. The afternoon and evening sessions were held in Commercial Hall. In the afternoon the Rev. John A. Zundel, of the English Lutheran Church, Fargo, N. D., addressed the delegates and students on the subject, "The True Zeal of the Luther League." The evening session was the occasion of another address by Professor Kildahl. The Monday morning session was devoted to the hearing of reports and the transaction of business and the election of officers. Three leagues were added to the membership. The Central now consists of 17 leagues. The officers for the coming year are as follows: Pres., John A. Zundel, 319 Eighth steeet, N. Fargo, N. D.; cor. sec., Prof. R. Bogstad, Moorhead, Minn.; rec. sec., Miss Clara A. Nelson, 1101 Fourth avenue, S., Fargo, N. D.; treas., Mr. M. J. Peterson, Fertile, Minn. At the afternoon session papers were read by Rev. John Peterson on "Some-Things That Will Insure Us Good Individual Leagues," and Miss Clara Nelson on the subject, "The Luther League and Missions." The meetings were all interesting and highly instructive. The next convention will be held at Fertile, Minn., July 2, 3 and 4.

OREGON

— The Luther League of Zion's Lutheran Church, The Dalles, Rev. William Brenner, pastor, was reorganized about a year ago, and its first year of new life has been characterized by activity and success. The annual report of the president, Miss Anna M. Stubling, read also before the congregation at its recent annual meeting, contains the following statements: "Through our studies we have become more familiar with the Word of God and the teachings and history of our church. We have taken a greater interest in our church services and have been more regular in our attendance at the communion table. We have been drawn into closer fellowship in the social sessions. In practical work for our church the League has accomplished much during the year. Besides the monthly installment of $2.50 on the piano, we have contributed to the Home Mission fund and have placed a window in the new church at Vancouver, Washington." The president also recommended measures to increase the use of the reading course in the work of the League.

Old Point Comfort, Richmond and Washington

Six-day Tour via Pennsylvania Railroad

The first personally-conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, March 12.

Tickets, including transportation, meals *en route* in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of $36.00 from New York, Brooklyn, and Newark; $34.50 from Trenton; $33.00 from Philadelphia, and proportionate rates from other stations.

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Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlain Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of $17.00 from New York, Brooklyn, and Newark; $15.50 from Trenton; $14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth avenue, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Florida

The last Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore, and Washington by special train on March 1.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals *en route* while traveling on the special train, will be sold at the following rates: New York, $50.00; Trenton, $49.00; Philadelphia, Harrisburg, Baltimore, and Washington, $48.00; Pittsburgh, $53.00; and at proportionate rates from other points. Tickets will be good for return passage on regular trains until May 31.

For tickets, itineraries and other information apply to ticket agents, or to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

The Juniors in March

Correspondents Will Address Rev. C. Elvin Haupt, D.D., Lancaster City Pa.

THERE is a store of suggestion in our beautiful Badge. Every Luther Leaguer should possess one in some form and wear it, because it means so much to one who understands its story.

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One. The one cross, speaking so impressively of Him who bore it upon His own heart during His life of self-giving for others. It stands to show what Divine love can do, to plead for our devotion to the cause of a Master so true, to serve as an altar upon which was offered the most wonderful sacrifice in the world; to be the last rostrum from which the Son of Man proclaimed His ministry and finished His work of redemption.

Two. The Cross and the Heart.—Christ would be loved; He would be preferred above all others. It was for the purpose of being accepted by His followers that He gave Himself for the life of the world. The union between the Saviour and the soul is like the union between Christ and the Church, the bridegroom and the bride.

Three. The Cross, Heart and White Rose.—The white rose speaketh of purity, innocency and truth. Here in these three symbols we have the complete condition of a heart of man saved from sin and death by resting between the Cross of Christ and the perfection of the definite Godhead. With all our sins cancelled by the Saviour's death, one's soul may dwell at ease in peace in the purity of the truth of the Triune God.

Four. Cross, Heart, Rose and Circle.—The mission of the Four Gospels is to relate to man how that his life hid with Christ in God, and saved from eternal death through His death, shall be kept in its justified and righteous condition throughout an endless life. Many from the four quarters of the earth shall thus be found safe at last in the kingdom of God.

Five. The five petals of the Rose remind us of the way in which the number 5 is used in Scripture. It suggests the number of digits on one hand and the idea of increase from few to many, of the growth and extension of the Church. It was from the five barley loaves that our Lord created the amply abundant supply of bread for the five thousand who followed Him. All are doubtless familiar with the beautiful parable of the ten virgins, five of whom were wise and five foolish.

Thus we might continue suggestions introducing the "holy" number (seven), and ten, the foundation of numbering according to the decimal system, based, doubtless, upon the digital system of both hands.

But another line of suggestion offers itself to view. There is the endless golden ring that includes the field of blue, just as the Infinite God has been forever, and will be forevermore, keeping in His own loving care this great universe of His creatures.

Moreover, in the providence of God we see emerging from the blue of nature the fair white leaves of revelation and the pages of prophetic inspiration, giving promise of the glorious fulfillment yet to come.

And now in the fullness of time, by a greater and more perfect declaration of His love, God has laid upon the heart of the earth, waiting to receive it, the wonderful story of His salvation by the unspeakable Gift, His own dear Son, as the Lamb of our atonment.

Thus the pure fragrant flower of Divine promise having opened, it was found to reveal a true heart that bore the cross for us all.

— The beautiful Junior Luther League Rally Hymn published in the last number of the Review was written by Rev. C. K. Solberg, president of the Luther League of South Dakota. Inadvertently his name was omitted, for which we offer our apologies.

KANSAS

— In the First English Church of Lawrence, Rev. E. E. Stauffer, pastor, the Y. P. S. C. E. has been changed to the Luther League. The pastor says, "The character of the Luther League Topics, which we study from week to week, is such as to make intelligent Christians and at the same time loyal Lutherans. I believe that every Luther Young People's Society would find it a dicided advantage to take up the Luther League Topics."

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Via Pennsylvania Railroad, May 10

The Louisiana Purchase Exposition will open at St. Louis April 30, and will be in perfect condition on that date. The Pennsylvania Railroad Company will run the first low-rate coach excursion from the East to the World's Fair on May 10, affording residents of the Eastern section an opportunity to see the great Exposition in all the glory of its pristine freshness Tickets will be sold from all principal stations on the Pennsylvania Railroad System. The fare from New York will be $20; from Philadelphia, $18.50, with proportionate rates, approximating one cent per mile, from other points. These tickets will be good going only on special coach trains to be run on May 10, and returning in coaches of regular trains leaving St. Louis not later than May 19.

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